The Interplay between FDG and Pragmatics in Differentiating the Quranic Ayas of Warning from that of Threatening with Reference to Translation

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Abstract

The present study is an investigation into the Qur'anic ayas of warning and threatening. It attempts at bringing the distinction between the Qur'anic ayas of warning and threatening to light , using functional discourse grammar and pragmatics as a means to achieve this aim. It is found that the Qur'anic ayas under discussion differ with respect to certain points and that the determining factor in differentiating between the ayas is the contextual component, which is one of the four components building up an utterance in functional discourse grammar. The other three components are conceptual , grammatical and output components. It is also found that an equivalent effect can be brought about provided that similar illocutions , but not necessarily similar locutions are rendered.

المستخلص

تستقصي الدراسة الحالية آيات التحذير والتهديد القرآنية. اذ تحاول أبراز الاختلاف بين هذه الآيات من خلال استعمال نحو الخطاب الوظيفي لتحقيق هذا الهدف. فتبين أن الآيات القرآنية قيد البحث تختلف في ما يتعلق بنقاط معينة وأن العامل المحدد لإبراز هذا الاختلاف بين هذه الآيات هو العنصر السياقي الأساسي وهو أحد أربع عناصر أساسية تقوم ببناء الجملة في نحو الخطاب الوظيفي. وتبين ايظاً ان تأثيراً مكافئاً لذلك الموجود في النص الأصل يمكن التوصل اليه شريطة ان يتم ترجمة مؤديات كلام مماثله (illocutions) ولا يتم بالضرورة ترجمة ألفاظ كلام مماثله (locutions)

1. Introduction

Warning and threatening are two close speech acts, and sometimes the distinction between them is blurred. One may note that one can issue a warning or a threat, but he can only make a threat and only give a warning. Moreover, while one can make an empty threat, he can not make an empty warning (Fraser, 1998: 165).

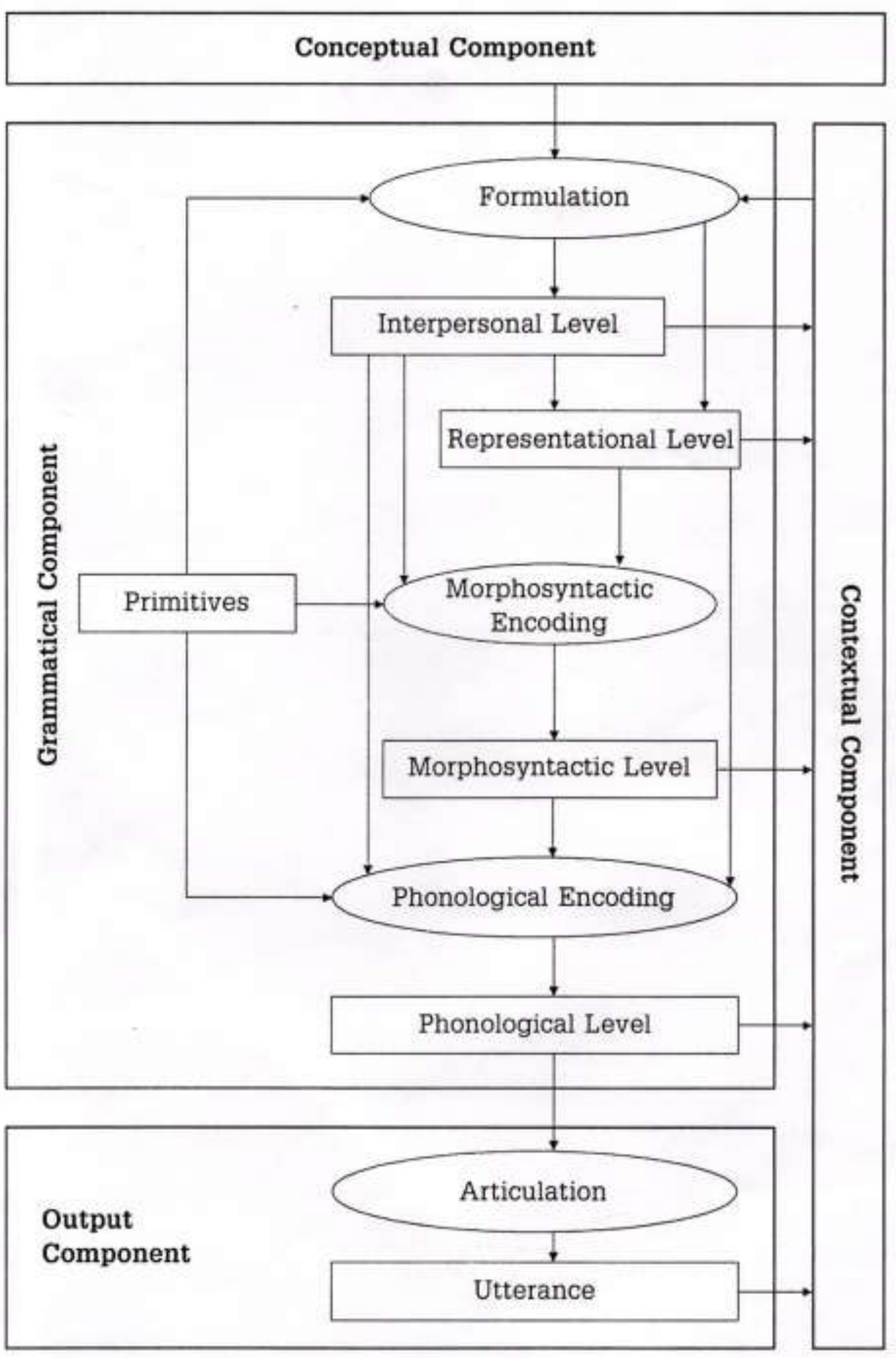
The present paper aims at differentiating between the ayas of warning and threatening in the Glorious Qur'an using functional discourse grammar (henceforth FDG) and speech act theory (SAT) as a means for bringing the distinction between the two Qur'anic ayas to light . Moreover, reference will be made to the problems of translating them into English .

The paper is designed as follows: The first section is a short introduction to the subject; The second section deals with the main principles of FDG and the third section is devoted to data analysis. The fourth discusses some issues in the translation of the Quranic ayas of warning and threatening .Finally , the fifth section is responsible for presenting the conclusions.

2. What is Functional Discourse Grammar (FDG)

FDG offers a top – down model of grammar which is meant to reflect, in its general architecture, the ideas put forward by Levelt (1989) in relation to an account of language production. The central grammatical component of the overall model is driven by a conceptual component, interacts with a contextual component, and passes its resulting structures to an output component concerned with the final articulation of the utterance in sound, writing or gestural sign. The grammatical component consists of four levels: the interpersonal , at which the utterance is planned in terms of discourse pragmatics as a move consisting of one or more acts, which in turn consist of subacts ; the representational , at which the semantics (predicate – argument structure, additional modifiers, etc.) is dealt with; the morphosyntactic , which takes the output of the interpersonal and representational levels and converts it to an ordered syntactic structure with appropriate morphology ; and the phonological, which converts the output of the morphosyntactic level into a pre – phonetic phonological representation . Each level is fed by a set of primitives, which includes a subset with structuring function, a subset in phonemic form, and a subset of grammatically- realized operators . The components, operations and levels of representation in FDG can be

shown in the following figure advanced from Hengeveld and Mackenzei (2006: 669 – 670):



Components, operations and levels of representation in FDG

The greatest unit of analysis in FDG is the discourse move rather than the sentence or the clause. This is a principle that sets FDG apart from many other linguistic theories, including its predecessor Functional Grammar (For more details on FDG see Hengeveld and Mackenzei, 2008)

A discourse move may be defined as "an autonomous contribution to an ongoing interaction" (Hengeveld and Mackenzei, 2008: 50). It may consist of one discourse act or more. A discourse act is the smallest identifiable unit of communicative behaviour (Kroon, 1995: 65). In contrast to discourse moves discourse acts do not necessarily further the communication in terms of approaching a conversational goal.

3. Analysing the Ayas of "Warning" and "Threatening" in the Qur'an

The Qur'an is the revelation of Allah which has the highest style of language. Among the linguistic styles used in the Qur'an are ayas of warning and threatening coming mostly in the form of imperatives. Trosborg (1995:204) states " the imperative is the grammatical form directly signalling that utterance is an order ." However, imperatives may exhibit many illocutionary forces of which ' warning ' and ' threatening ' are but some . Following an endeavour will be made to analyse the Quranic ayas to see which Quranic aya has the illocutionary force of warning and which aya has the illocutionary force of threatening with their analyses and discussions :

1. **{يَا أَيُّهَا الَّذِينَ آمَنُواْ خُذُواْ حِذْرَكُمْ فَانفِرُواْ ثُبَاتٍ أَوِ انفِرُواْ جَمِيعًا} (النساء: 71)**

"O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together" (Hilali and Khan, 1996).

This aya consists of one discourse move which in turn comprises two discourse acts. The first discourse act corresponds to يا ايها الذين امنوا خذوا حذركم and the second corresponds to فانفروا ثبات أو انفروا جميعاً

The first discourse act consists of:

- An imperative illocutionary force
- The Speaker (Allah Most High)
- An addressee (the believers)
- A communicated content, which consists of

A referential subact corresponding to الذين امنوا (O you who believe)

An ascriptive subact corresponding to خذ (take)

A referential subact sorresponding to وا (you)

An ascriptive subact corresponding to حذر (precautions)

A referential subact corresponding to كم (your)

The second discourse act consists of:

- An imperative illocutionary force
- The Speaker (Allah Most High)
- An addressee (the believers)
- A communicated content, which consists of

An ascriptive subact corresponding to انفر (go forth)

A referential subact corresponding to وا (you)

A referential subact corresponding to ثبات (in parties)

An ascriptive subact corresponding to انفر (go forth)

A referential subact corresponding to وا (you)

A referential subact corresponding to جميعاً (all together)

That this Qur'anic aya has the illocutionary force of warning is evidenced from the following contextual clues:(1)

1. The act is oriented to the addressee's benefit.
2. It brings to the addressee's awareness a state of the world.
3. Some unfavourable state of the world will exist.

Thus, the strategy of the Qur'anic aya is oriented to warning the addressee. This strategy is implemented by having two discourse acts in succession, with imperative illocutionary acts.

2. **{قُلْ يَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّـهُ لاَ يُفْلِحُ الظَّالِمُونَ } (الأنعام: 135).**

Say (Muhammed ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zalimun (polytheists and wrong – doers) will not be successful". (Hilali and Khan, 1996).

This aya comprises one discourse move which consists of three discourse acts. The first discourse act corresponds to

قل يا قوم اعملوا على مكانتكم, the second corresponds to إني عامل فسوف تعلمون من تكون له عاقبة الدار , and the third corresponds to إنه لا يفلح الظالمون.

The first discourse act consists of:

- An imperative illocutionary force
- The Speaker (Allah Most High)
- An addressee (the Prophet Muhammed)
- A communicated content, which consists of

An ascriptive subact corresponding to قل (say)

A referential subact corresponding to يا قوم (O my people)

An ascriptive subact corresponding to اعمل (work)

A referential subact corresponding to وا (you)

An ascriptive subact corresponding to على مكانتكم (according to your way)

The second discourse act consists of

- A declarative illocutionary force
- A speaker (The Prophet Muhammed denoted by إني)
- An addressee (people)
- A communicated content, which consists of

A referential subact corresponding to أني(I)

A referential subact corresponding to عامل (working)

An ascriptive subact corresponding to تعلمون (come to know)

A referential subact corresponding to عاقبة الدار (the (happy) end in the Hereafter)

The third discourse act consists of

- A declarative illocutionary force
- The Speaker (Allah Most High)
- An addressee (people)
- A communicated content, which consists of

An ascriptive subact corresponding to لا يفلح (will not be successful)

A referential subact corresponding to الظالمون(polytheists and wrong - doers)

The Qur'anic aya has the illocutionary force of threatening and this is evidenced from the following contextual clues:(1)

1. The act is oriented to the addressee's detriment.
2. The Speaker's intention is to commit the act.
3. The Speaker's intention is to intimidate the addressee through the addressee's awareness of His intention.

The strategy of the Qur'anic aya is oriented to threatening the addressee. This strategy is implemented by having three discourse acts, one with an imperative illocutionary act and the other two acts with a declarative illocutionary act.

3. **{وَجَعَلُواْ لِلّهِ أَندَادًا لِّيُضِلُّواْ عَن سَبِيلِهِ قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ} (ابراهيم:30)**

"And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" (Hilali and Khan, 1996).

The aya consists of one discourse move which comprises two discourse acts. The first discourse act corresponds to

وجعلوا لله انداداً ليضلوا عن سبيله

and the second corresponds to

قل تمتعوا فإن مصيركم الى النار

The first discourse act consists of:

- A declarative illocutionary force
- The speaker (Allah Most High)
- An addressee (the unbelievers)
- A communicated content, which consists of

An ascriptive subact corresponding to جعل (set up)

A referential subact corresponding to وا (they)

A referential subact corresponding to لله (to Allah)

An Ascriptive subact corresponding to ليضل (to mislead)

A referential subact corresponding to وا (they)

An ascriptive subact corresponding to عن سبيل (from bath)

A referential subact corresponding to ـة (his)

The second discourse act consists of:

- An imperativ illocutionary force
- The Speaker (Allah Most High)
- An addressee (the unbelievers)

- A communicated content, which consists of

An ascriptive subact corresponding to قل (say)

An ascriptive subact corresponding to تمتع (enjoy)

A referential subact corresponding to وا (you)

An ascriptive subact corresponding to مصير (destination)

A referential subact corresponding to كم (your)

An ascriptive subact corresponding to الى النار (Fire)

This Qur'anic aya has the illocutionary force of threatening. The evidence comes from the following contextual clues(3):

1. The act is oriented to the addressee's detriment.
2. The Speaker's intention is to commit the act.
3. The Speaker's intention is to intimidate the addressee through the addressee's awareness of His intention.

The strategy of the Qur'anic aya is oriented to threatening the addressee. The strategy is executed by having two discourse acts, one with a declarative illocutionary act and the other with an imperative illocutionary act.

4. {حَتَّى إِذَا أَتَوْا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ } (النمل: 18)

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts should crush you, while they perceive not". (Hilali and Khan, 1996).

This aya consists of one discourse move which contains three discourse acts. The first corresponds to وحتى اذا اتوا على واد النمل the second corresponds to قالت نملة يا أيها النمل ادخلوا مساكنكم لا يحطمنكم سليمان وجنوده and the third corresponds to وهم لا يشعرون.

The first discourse act consists of:

- A declarative illocutionary force
- The Speaker (Allah Most High)
- An addressee (people)
- A communicated content, which consists of

An ascriptive subact corresponding to أتى

A referential subact corresponding to وا

An ascriptive subact corresponding to على واد النمل

The second discourse act consists of:

- An imperative illocutionary force
- A speaker (An ant)
- An addressee (A group of ants)
- A communicated content, which consists of

An ascriptive subact corresponding to قالت (said)

A referential subact corresponding to نملة (an ant)

A referential subact corresponding to النمل (ants)

An ascriptive subact corresponding to ادخل (enter)

A referential subact corresponding to وا (you)

A referential subact corresponding to مساكنكم (your dwellings)

An ascriptive subact corresponding to لا يحطم (crush not)

A referential subact corresponding to كم (you)

A referential subact corresponding to سليمان وجنوده (Solomon and his hosts)

The third discourse act consists of:

- A declarative illocutionary force
- A speaker (An ant)
- An addressee (A group of ants)
- A communicated content, which consists of

A referential subact corresponding to هم (they)

An ascriptive subact corresponding to لا يشعر (perceive not)

A referential subact corresponding to ون (they)

That this Qur'anic aya has the illocutionary force of warning is evidenced from the following contextual clues(4):

1. The act is oriented to the addressee's benefit.
2. It brings to the addressee's awareness a state of the world.
3. Some unfavorable state of the world will exist.

Thus the strategy of the Qur'anic aya is oriented to warning the addressees. The strategy is implemented by having three discourse acts in succession, two with declarative illocutionary acts and one with an imperative illocutionary act.

5. {فَذَرْهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ} (الطور: 45)

So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). (Hilali and Khan, 1996).

The Qur'anic aya consists of one discourse move and one discourse act which comprises:

- An imperative illocutionary force
- The Speaker (Allah Most High)
- An addressee (the unbelievers)
- A communicated content, which consists of

An ascriptive subact corresponding to ذر (leave alone)

A referential subact corresponding to هم (they)

An ascriptive subact corresponding to يلاق (meet)

A referential subact corresponding to وا (they)

A referential subact corresponding to يومهم (their day)

An ascriptive subact corresponding to يصعق (sink int a fainting)

A referential subact corresponding to ون (they)

The Qur'anic aya has the illocutionary force of threatening. This is obvious from the following contextual clues(5):

1. The act is oriented to the addressee's detriment.
2. The Speaker's intention is to commit the act.
3. The Speaker's intention is to intimidate the addressee through the addressee's awareness of his intention.

The strategy of the Qur'anic aya is oriented to threatening the addressee. This strategy is implemented by having one discourse act with an imperative illocutionary act.

4. Translating the Speech acts of Warning and Threatening in the Glorious Quran

Undoubtedly, meaning is the pivot on which translation hinges, and to arrive at it is not an easy task, particularly if the text at hand is taken from the Glorious Quran . Comprehension, beliefs and taste are factors which intrinsically affect the safe arrival of a message at the listener's side and its happy reception by him .The degree of their influence varies

in relation to the SL reader , the translator , and the TL reader . The process of comprehension relies on two major principles : The Cooperative and the Congruent . The former means that " if the speaker is observing the maxims in a fairly direct way , he may nevertheless rely on the addressee to amplify what he says by some straightforward inference" (Levinson, 1983:104).The latter controls the hearer's search for information in memory .Above all, language comprehension requires the integration of information from many different sources . However, in translation, the semantic gap between the SL and the TL are clear obstacles in the way of understanding the TL text. In addition to the lexical gaps between two languages, they may be grammatically non-isomorphic with respect to semantically relevant categories such as tense, mood, number , etc. Such semantic categories will affect the hearer's beliefs and thus change the focus of his attention far remote from being actively responsive.

On the other hand , the TL reader may infer the semantic content from the TL text which is either implicitly or explicitly stated . The role of the hearer is only to unravel what the speaker has done. However, the most problematic area is the implicit meaning where different cultural and social patterns show, and at times increase , the semantic gaps between the two languages .Such patterns would prevent understanding and tasting the illocutionary force of the utterance which is , we believe , the key to a comprehension of the TL text .The interaction between comprehension and taste to influence the reader's beliefs may not be so effective because of the semantic gaps between English and Arabic , a case which negatively affects the achievement of an equivalent effect. Linguistically , there may be semantic distinctions drawn by one language system that either cannot be translated or can only be roughly and inadequately translated in terms of some other language system. Moreover , if we consider translation as a matter of taste , following Newmark (1988) , in the sense that preferences between lexical equivalents or even sentences that under-and over – translate in different places are matters of the subjective tastes of different translators , then knowledge about the SL conventions and beliefs in what is stated plays a great role in determining the equivalent semantic content and the prevailing esthetic values of the source text. However , the equivalent effect made on the SL reader is judged on the basis of certain beliefs in the cultural and social facets. This is so because " pragmatic values are not attached to linguistic forms but accrue from the intentions of the speaker / writer within a given social setting "(Hatim and Mason , 1990:91). It is a fact that " in order to achieve equivalence in translation , the illocutionary force of each sentence needs to be translated in isolation" (Ibid.: 76). We believe that a linguistic expression in TL text

is pragmatically equivalent to a linguistic expression in SL text if both expressions can be used to perform the same speech act in both languages. Let us consider the following two Quranic ayas and their English translations to see how far these translations are successful in reflecting the illocutionary functions performed by the Quranic ayas:

1-{يَا أَيُّهَا الَّذِينَ آمَنُواْ خُذُواْ حِذْرَكُمْ فَانفِرُواْ ثُبَاتٍ أَوِ انفِرُواْ جَمِيعًا} (النساء:71)

1. O true believers , take your necessary precaution * against your enemies , and either go forth to war in separate parties *, or go forth altogether in a body (Sale , 1694)

* Be vigilant , and provide yourselves with arms and necessaries.

* O believers , be prudent in battle , whether you attack separately , or in a body.

2. O ye who believe ! Take your precautions , then advance the proven ones , or advance all together (Pickthall , 1956)
3. O you who believe ! Take your precautions , and either go forth (on expedition) in parties , or go forth all together (Hilali and Khan,1996)
4. O you who have believed , take your wary (precautions); so march out detachment or march out altogether (Ghali , 2005)

The main role the translator takes into his account is to re-create an equivalent effect on the TL reader .In other words , the translator's task is to produce the same effect on his readership as was produced on the readership of the original. The transference of this effect may face some problems related to linguistic and non- linguistic features . However, structural modifications and semantic adjustments may be good means to overcome such problems in the source text. Indeed, dealing with a sacred text like the Quran makes the translator's task much more difficult , since he should keep intact as much as possible the syntax and semantics of the Quranic Text , reflecting at the same time its illocutionary function, which is the first step towards a successful realization of the prelocutionary effect on the TL receivers.

As far as syntax and semantics are concerned , the translators have almost preserved them except Pickthall who translated (فانفروا ثبات) into " advance the proven ones ." Such a rendition , we believe , does not communicate the semantic content of the Quranic aya effectively , since the phrase " the proven ones " is not semantically equivalent to the Quranic expression (فانفروا ثبات) . According to Sabuni (N.D.:299), (ثبات) is the plural of (ثُبته) which is the group .As for the illocutionary functions , they are not totally conveyable into English . It

seems that unless the reader knows that the aya is the Word of Allah , he may treat it as having a different illocution from that in Arabic. To overcome such a problem the translator is required to clarify what is implicit through brackets or footnotes . The recovery of meaning by way of explanation is expressed by Grace (1987 : 63) as " prelocutionary translation " whereby no matter what one might need to communicate in any language , it is always possible to find a way by means of language to get it a cross . This being the case , the translation produced by Sale seems to be the most effective , since he makes use of explanations made in italics and footnotes to convey the illocutionary function of the Quranic aya , namely , warning .

2-{قُلْ يَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدِّارِ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ } (الأنعام:135)

1. Say unto those of Mecca , O my people , act according to your power ; verily I will act according to my duty*, and hereafter shall ye know whose will be the reward of paradise . The ungodly shall not prosper (Sale , 1694).

* That is , ye may proceed in your rebellion against God and your malice towards me , and be confirmed in your infidelity; but I will persevere to bear your insults with patience , and to publish those revelations which God has commanded me .

2. Say (O Muhammad) : O my people ! Work according to your power . Lo ! I too am working .Thus ye will come to know for which of us will be the happy sequel .Lo ! the wrong- doers will not be successful (Pickthall , 1956) .

3. Say (O Muhammad صلى الله عليه وسلم) : O my people ! Work according to your way , surely , I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter . Certainly the Zalimun (polytheists and wrong – doers) will not be successful (Hilali and Khan , 1996).

4. Say , " O my people , act [1] according to your situation ; surely I am acting . Then eventually you will know who will have the (ultimate) End [2] of the Residence ! Surely it is (that) the unjust will not prosper."(Ghali, 2005)

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[1] .Literally : do.

[2] I.e. Paradise .

As mentioned elsewhere , this Quranic aya has the illocutionary force of threatening . The question to be raised is : how could the TL reader conceive the intended meaning in a way it will lead to the achievement of an equivalent effect on him ? Above all , the TL reader should have social education and religious faith in what he is reading in order to receive the effect intended by the SL text . With this in mind , the translator's task remains to preserve the syntax and semantics of the Quranic aya and understand its pragmatic function through knowledge of the co – text and context in which it occurs for transferring its illocutionary force into English .

As far as syntax is concerned , all the four translators have maintained the syntax of the Quranic aya in the TL , but this is not the case with semantics . Sale has translated the SL word (قل) into " Say unto those of Mecca ", adding the prepositional phrase " unto those of Mecca ," which is over and above the semantic content of the original text . Moreover , he has rendered the SL word (لظالمون) into " ungodly ", which is not semantically equivalent to (الظالمون) , for the word ungodly means " not showing respect for God".(Oxford Dictionary , 2005 ,s.v. <u>ungodly</u>) , whereas the word (الظالمون) is wider in meaning than the former , meaning " polytheists and wrong- doers ". On the other hand , Sale has provided some explanations within the text and in a footnote which are very useful in bringing the pragmatic function of the Quranic ays to light .

As for Pickthall , he has used the English word ' Lo ' which , we believe , has no equivalence in the original text and thus it is an unjustifiable addition to the text . Also , he has translated (عاقبة الدار) into " unhappy sequel " , which is not an accurate rendition since (عاقبة الدار) means " the end in the hereafter ."

Ghali , on the other hand , has translated (على مكانتكم) into " according to your situation " , which is not an accurate rendition. A better translation would be " according to your way ". Moreover , he has translated (الظالمون) into " unjust ". Again , the Arabic word (الظالمون) is wider in scope and meaning than the English word " unjust."

The translation produced by Hilali and Khan seems to be the most successful , since they have preserved the semantic content of the SL text . However , such rendition can only convey the illocutionary force of threatening if the TL reader knows that the aya is the Word of Allah and he believes in what he is reading .

In the examples we have been considering the illocutionary force depends on the context , whether linguistic or real – world , and the beliefs of the hearer . However , there are two reasons that may affect the safe arrival of illocutionary force to the hearer : First , the illocutionary structures of the TL text are different ; second , the musicality of the original text is lost in the TL text.

5. Concluding Remarks

The present study has sought to find out a way to differentiate between the ayas of warning and threatening in the Glorious Qur'an, because the distinction between them is sometimes blurred. It has used FDG as a means for highlighting the distinction. The main conclusions arrived at can be summarized in the following points:

1.The Qur'anic ayas of warning and threatening differ with regard to the following:

a .The act in warning is oriented to the addressee's benefit, whereas the act in threatening is oriented to the addressee's detriment.

b .The Speaker's intention in warning is to bring to the addressee's awareness a state of the world, whereas the Speaker's intention in threatening is to commit the act.

c. The Speaker's intention in warning is to show that some unfavourable state of the world exists or will exist, whereas the Speaker's intention in threatening is to intimidate the addressee through the addressee's awareness of His intention.

2. The determining factor in differentiating warning from threatening in the Glorious Qur'an is the contextual component, which is one of the four components building up an utterance in FDG .The other three components are conceptual , grammatical and output components .

3. FDG is expected to be able to analyse any text since it has succeeded in analysing the highest style of Arabic language, namely, the Glorious Qur'an. It is a grammar theory that explains how linguistic utterances are shaped depending on the goals and knowledge of the language users.

4. The intended effect of the illocutionary force of warning or threatening is difficult to conceive and interpret when the hearer/ reader focuses his attention on the locutionary structures of the utterance . Rather , comprehension of the conveyable illocutionary acts will bridge the gap the gap between locutionary and perlocutionary acts . An equivalent perlocutionary effect can be brought about provided that similar illocutions , but not necessarily similar locutions , are rendered .

Notes

1. According to al-Zamakhshari (1977: 1/541), this Qur'ainc aya is intended to warn the believers against their enemy.
2. As Sabuni (N.D: 420) states that the imperative from of the verb (اعملوا) has the function of threatening.
3. This Qur'anic aya, according to as-Sabuni (N.D: 97), is intended to be a threat.
4. The Qur'anic aya is intended to be a kind of warning (Ashqar, 1988: 496).
5. According to as- Sabuni (N,D: 269), this Qur'anic aya is intended to threaten the unbelievers.

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